

A

N^o 3

S E R M O N

Preached in

Christ's Church,

DUBLIN;

On the 23d. of October, 1698.

Being the Anniversary Thanksgiving for putting an End to the IRISH REBELLION, which broke out on that Day, 1641.

BEFORE THE
House of Lords.

By NATHANAEL Lord Bishop of WATERFORD and LISMORE.

DUBLIN:

Printed by Andrew Crook, Printer to the Kings Most Excellent Majesty, for Samuel Aley, Bookbinder in Copper-Alley, and are to be sold by the Bookfellers of Dublin, 1698.

Monday the 24th of October, 1698.

By the Lords Spiritual and
Temporal in Parliament As-
sembled.

Ordered,

ON Motion, that the Lord Viscount Loftus of Ely, the Lord
Viscount Charlemont, and the Lord Baron of Strabane,
do give the Thanks of this House to the Lord Bishop of Water-
ford, for his Sermon Preached at Christ's Church Yesterday,
being the Anniversary of the Three and Twentieth of October;
And that his Lordship be desired to Print his said Sermon.



Jo. Smyth, Cler.
Parliamentum.

Acts, Chap. 19, ver. 28.

And when they heard these Sayings, they were full of Wrath, and cryed out, saying, Great is Diana of the Ephesians.

THAT *Ephesus* was the *Metropolis* of the Lesser *Asia*, and one of the most Celebrated *Mart Towns* of all the *East*, seated on the Shore of the *Archipelago*, renown'd for its *Riches* and *Antiquity*, as having been founded (as 'tis said by many of the Ancients) by the *Amazons*, not long after the *Trojan War*; but for nothing more Famous than the Worship of the Great Goddess *DIANA*, with her Image which fell down from *Jupiter* (as 'twas Superstitiously believ'd) and the Incredible Structure of her *Temple*, as having from time, to time, been no less than Two hundred and twenty Years a Building, at the general Charges of the whole Province; and for that Reason, call'd by *Pliny*, *Admiratio Græcæ Magnificentiae*, The Wonder or Astonishment of the Greek Magnificence, and ever reputed One of the Seven Wonders of the World, is unknown to none who are any thing conversant in *Heathen Story*.

Ver. 35.

Dispute

dispute

dispute

ver. 826.

827, 828

829, cum

Notis

Doct. Phi

lologi.

Guil Hil,

p. 216.

B

To

To this City, Proud and Insolent ; to the highest Degree Superstitious; and Idolatrous, and hugely addicted to the Study of Magical or Infernal Arts, St. Paul in his Apostolical Travels, about Fifty two Years after our Lord's Birth, comes to Found, or rather *Establish a Christian Church* ; The Rudiments of which seem to have been Imperfectly laid, in the Chapter before : And here he continues *by the space of Two Years Baptizing, Disputing, and Working Miracles* of all sorts, not only when personally present, but by *Touching the Handkerchiefs, or Aprons* of such as were Sick, or Possess'd ; so that the Diseases departed from them, and the Evil Spirits went out of them.

Upon this, certain Vagabond Jews, Exorcists, or Conjurers, who had improv'd themselves in these Arts of Magick and Incantation, whilst they were at Ephesus (as being a City particularly under the Jurisdiction of the Devil) perceiving how that no sooner St. Paul call'd upon the Name of the Lord Jesus, but the Evil Spirits flew like Lightning from the Bodies of *Demoniacs* ; they thought to do the like ; and the Experiment being made by no less than *seven Sons of one Sceva a Jew* (not being willing it seems to trust themselves singly) all Students of the Black Art, in this Form of Words ; *We adjure you by Jesus whom Paul Preacheth, i. e. to depart : The Evil Spirit answer'd and said, Jesus we know, and Paul we know, but who are ye ? And the man in whom the Evil Spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.*

So Remarkable an Occurrence as this could not but be soon Noised abroad in so Populous and Inquisitive a City ; and the event was answerable ; For, Fear fell on all dwelling at Ephesus, both Jews and Greeks ; and the Name of the Lord Jesus was magnified. And many that believed came and confessed and shewed their deeds. And in farther

farther token of the reallity of their Conversion, and utter Abhorrence of their former Life; many of them who had practis'd these Magick Arts, of their own accord, brought their Books, and burn'd them publickly; which, had they been sold, would have yeilded no less than *Fifty thousand pieces of Silver*. So mightily grew the Word of God and prevailed.

But *Demetrius*, a crafty Trades-man, and Master of the Corporation of Silver-Smiths, who made Silver Shrines for *Diana*, or little Temples with her Image in them, and had all this time been a Spy on the Words and Actions of *St. Paul*, finding that his Religion and Fortune were both at stake, and would certainly be lost, were not some timely stop put to his Preaching, and Miracles; he calls together the Workmen of like Occupation, and in a Riotous Assembly (for Trades-men are no proper Reformers) he tells them,

There was one *Paul* who had not only at *Ephesus*, but verse 24. to 27. throughout all *Asia*, perverted much People; Broaching a most Unreasonable and Heretical Doctrine; That they be no Gods, which are made with Hands; That the Divinity of the Great Goddess *Diana*, had been Universally Acknowledg'd by all Mankind, and that her Worship had been Establish'd upon the Universal Consent, and Practice of all Nations, whom not only all *Asia*, but the World Worship'd. But if what *Paul* said was true, both the Temple, and the Goddess would soon be despised, and her Magnificence destroy'd.

This, had he said no more, must be acknowledg'd to have been a good sort of Metaphysical Argument; but *Demetrius* knowing that Trades-mens heads lie not much that way, was too wise to venture the Worship of his Goddess, and along with it his *All*, upon such a nice Speculation, and therefore to make Sure work of it, he

first prepares the way by a right faithful Argument, which he knew, amongst such Auditors, would never fail him; *Sirs, Ye know that by this Craft we have our wealth, which now is in danger to be set at nought. And when they heard these sayings, they were full of wrath, and cried out saying, Great is Diana of the Ephesians, the Up-roar continuing, about two hours, the Beasts of Ephesus all that time bellowing nothing out, but Great is Diana of the Ephesians, Great is, &c.*

So that the Words are a perfect Inference from a heap of Arguments which went before; *Demetrius* Argues stiffly for his Goddess, the People repeat his Arguments, and infer the Conclusion. Doth *Paul* say *they be no Gods which are made with hands*, and is the Ruine of our Goddess involv'd in this single Assertion? Has her Divinity been Acknowledg'd and Ador'd by all Nations, and by the Romans themselves, receiv'd into the number of the *Deæ Majorum Gentium*, and is our whole Fraternity supported by her, and do we and she fall together? Why then, *Great is Diana of the Ephesians*.

From the Words thus knit together, we have these Three very Observables.

- I. *First*, That there is no Evidence of Sense, Reason, or in consequent thereto, Scripture, so plain and undoubted, against which Education, and Interest are not of force enough to byass and carry the Judgment.
- II. *Secondly*, The exact Harmony, or Agreement betwixt the Religion of the Heathens, and that of the Romish Church at this day.
- III. *Thirdly*, The wonderful Force of a misguided, or ill-grounded Zeal, which usually is fiercer, and more impetuous than a true one.

First,

First, There is no Evidence of Sense, Reason, &c. Of the truth of which,

First. The whole Heathen World is an undeniable Evidence, who before the coming of Our Blessed Lord, were sunk, and degenerated into such gross sottish Opinions and Practices relating to God, and Humane Nature, as were altogether inconsistent with either, and did there-upon Impair and Endanger the whole Law of Nature, which as to the Moral World, is no other than a System of Opinions and Practices appertaining to God, our selves, and one another. But to keep to the particular instance in the Text; what can be more evident to Sense and Reason, than that the Goddess the Silver-Smith made, did not make the Silver-Smith? Notwithstanding which, and tho' the whole Corporation of Silver-Smiths got their Livelihood by doing Work about her; nay tho' perhaps these very individual men had mended, or adorn'd her Goddessship, when Ruinous or Rusty; yet Saint Paul must be exclaim'd against, and brought in danger of his Life, for saying, *They are no Gods which are made with Hands*. To this may be added, that inhumane Practice which did of Old, and doth at this time prevail amongst some Heathen Nations, of Sacrificing the Wife, the dearest Friends, and most faithful Servants, at the Funerals of their several Relations. And what renders this Practice more wonderful, is, there is nothing of Interest in it, beyond the avoiding Shame and Disgrace, which by long Use and Practice, is clearly of their own making. The like may be said,

Secondly, Of the Jewish Church, which would not believe that Jesus of Nazareth was the Saviour of the World, but Crucified him as a Malefactor, tho' the Prophecies of the Old Testament foretelling him to come, joyn'd to, and explained by the History of Our Lord's Life,

Life and Death, did so plainly Describe, and Point out his Person, that it was not possible any thing to a Nation which acknowledg'd the Divine Original of them, as the Jews did, should be more Evident to Reason, or more Convictive of the Judgment. And yet alas, all these signified no more, against the Education and Principles which then prevail'd, by which they were taught to expect a Temporal *Messias*, nor against the sensual Interest, and worldly Grandure of that Church, than Bullets shot against a Marble stone.

Nay, when these forcible Weapons were afterwards manag'd by an Omnipotent Arm, and received an Additional Strength, and a New Edge, by the Accession of the Miracle of the Resurrection, yet made they little or no Impression on the Jewish Church, but a very Fatal one upon the Publican, and Fishermen, with their Followers, who were the Preachers of that Divine Doctrine. Of all which Our Lord has given a most Wise profound Reason. *How can ye Believe, that receive Honour of Men?* That is, 'tis Morally impossible ye should. But beyond these, and all other instances in the World put together,

Thirdly, The Romish Church is the fullest proof how much it is within the Power of Interest and Education, to warp the Judgment against the clearest Evidence of Sense, Reason, and Scripture. Of a great heap of Opinions, to single out but a few.

What can be more against the clear Evidence of Scripture, than half Communion? What more against Sense and Reason, than that Popes, and Councils, who for these many years have been doing little, but contradicting not only one another, but themselves, should set up for Infallibility? Reason tells they may be deceiv'd, Sense and Experience tell that they are so, and they have

have not yet been able to urge the least plausible Argument, to prove their Exemption from the common calamity of Humane Nature. What more against the common Reason of Mankind, and the Evidence of Scripture, than, that since Prayer is a lifting up of the Heart to God, giving Thanks for what we have receiv'd, and imploring what we need, men should not be permitted to pray to God in a Tongue they understand?

Or what more against the Evidence of Sense, Reason, and Scripture, than the Monstrous Doctrine of Transubstantiation? Which to go about to confute, would be to abuse the Auditory. A Doctrine, which if any thing in Sense, Reason, or Scripture be true, is certainly false. A Doctrine which as one has most ingeniously observ'd, if it be true; 'tis the most ill natur'd truth in the World, for 'twill permit nothing else to be true besides it self. And Lastly a Doctrine, in favour of which were a Miracle wrought, it could not prove it true, in as much as after such a Miracle wrought, we should have the same Reason to believe the Doctrine to be false, that we had to believe the *Miracle* was true.

And yet to the Eternal Disgrace of the *Romish Church*, they have laid the greatest Wits of *Europe*, both of our Church, and their own, under an absolute necessity of spending the Flower of their Years, and the Strength of their Parts, in Reading and Writing great Volumes, for, and against this portentous Doctrine; tho' after all their Labours and Study, they can arrive to no more knowledge in the whole matter, than what every Child of Six years of Age has; viz. To know that Bread is Bread. Thus much Interest, and Education, is able to do against the strongest, and most uncontested Evidence; of the latter of which I think the World has not a fuller proof than the gross body of this Nation

tion in which we live affords us, who have not the least imaginable shadow of Reason, why they are rather Papists, than Protestants, but that 'twas the Religion their Fathers profess before them; pleading nothing in their Defence, but this, as 'tis notoriously known to all who converse with them. And now 'twere to be wisht these were all that are concerned in this imputation: but

Fourthly, Every Sect or Sept, has a share in it more or less, as 'twere easie to instance in the several Factions which of late years have prevail'd amongst us, well nigh to the utter desolation of one of the most Flourishing Kingdoms, and Apostolick Churches in the World; whose Wounds are yet Green and Gaping; so that the Romish Church is more Catholick than we Protestants think of; extending it self not only to *Rome*, and other Places subject to the Papal Power, but to *Geneva* likewise, and those who value themselves most for having no Communion with her. I say 'twere easie to instance in the Opinions and Practices, but I forbear; this being a day hallow'd by the Blood of many thousand Innocents to the Romish Church, and upon that account, 'tis great pity but it should be all their own.

Secondly, The exact Harmony, or Agreement betwixt the Religion of the Heathens, and that of the Church of *Rome*. And now we are Engag'd in a Sea of Matter, where Plenty makes it difficult to choose, and time will not permit to insist on all that offers. But I discourse before an Auditory that knows how to supply Defects, and to go before the Preacher; and truly 'tis well it is so, since 'tis the great Unhappiness of Discourses of this kind, that being measur'd by a short scantling of time, nothing can be handled as it ought to be. And therefore to lay the Proof of this Doctrinal Observation in these following particulars only; some of which I shall mention rather

(99)
than insist on. The exact Harmony and Agreement
between both Religions.

I. As to the Sottish Idolatrous Worship of both.

II. As to the Arguments upon the Strength of which,
both Religions have been received.

III. As to the same Ends, for the Promotion of which,
both are continued.

IV. As to the same Methods of Propagation; Artifices
or Imposture to prevail over the Weak and Simple; and
Practices of Blood, and Cruelty over the more Under-
standing and Resolute.

In the Assigning of which particulars of Agreement,
we have not ranackt the Body of the Heathen, and
Romish Religion, (which would furnish us with many
more,) but have kept our selves strictly to the Letter of
the Text; all these being formally contained in the
Words we have read to you, as will even now appear.

First, As to the Sottish Idolatry of both, in the Wor-
ship of Images: For what can be more Sottish than it?
Since they are but Silver and Gold, and the work of mens
Hands. They have Mouths but they speak not, Eyes have
they but see not. They have Ears but they hear not, neither
is there any Breath in their Mouths. They that make them,
are like unto them, so is every one that trusteth in them.
And they that make them, and put their trust in them,
are the Heathen, and Romish Church.

*Psalm 135.
ver. 15.
16, 17,
18.*

The Trade of making Images is not less gainful to the
Romish Church, than 'twas to Demetrius and his fellow
Crafts-men, or rather much more; for amongst the Hea-
thens one Household God many times serv'd a whole Fa-
C
mily,

mily, but now each single person abounds with great variety of Images, and the Worship that is paid to them, by both, is the same; nor can any thing be said in the Defence of the one, which may not reasonably be urg'd in the Defence of the other. If *St. Paul* had been a Roman Catholic, (as they of that Church tell us he undoubtedly was) and had come to a personal Debate with *Demetrius*, touching the Worship of Images and departed Souls; with what Fore-head do we think he could have Objected Idolatry to him, and his Companions; or if he had been so unreasonable, do we think *Demetrius* would not have been as ready with his *Dulia* and *Hyperdulia*, his *Terminatively* and *Transfiroely*, wherewith the Romaniſts incruſtate their Idolatry as they themſelves are.

Where Saints themſelves are not Worſhip'd, there their Images are not; and we have the Confession of Cardinal *Perrou*, that in the earlier Ages of the Church, Saints were not invok'd, for which he gives this Reaſon; for fear the Heathens might Judge the Chriſtians were Guilty of Idolatry: An ingenuous Confession, now like the one is to the other.

And one would think this Charge againſt them, of Symbolizing with the Heathens in their Image Worſhip, is not very unacceptable to them; for a Jeſuite who has written Large and Learned Commentaries on the Bible, and this Chapter, tells us; that theſe Shrines were little Chappels, or Images of Silver, made in Imitation of the greater Temple of *Diana*, in, or upon which, was the Image of *Diana*, and theſe, they either offer'd to *Diana* in her Temple, or wore about their Necks, or in their Caps, and Cloaths, as our Pilgrims do the Image of the Bleſſed Virgin of *Loreto*. Another authentick Teſtimony how nearly they Symbolize with the Papiſts, in their Worſhip.

Now, the Jesuit goes yet a pitch higher, for he contends first, with the Heathens for *Diana* her self; saying, that their *Diana* (meaning the Heathen) was False, and Supposititious, but the true Christian *Diana*, was the Blessed Virgin *Mary*, (*risum teneatis*) which he endeavours to prove in Six particulars, three whereof I shall lay before you.

The Heathen *Diana* was the Daughter of *Jupiter* and *Latona*, but Blessed *Mary* is the Daughter of the Eternal Father, who has brought light to the World, and shews the way to Heaven. Again, in the Temple of the Heathen *Diana*, Kings us'd to lay up their most precious Treasures, which no Enemy when they Sack'd and Plunder'd a City, would be so prophane as to touch; but *Mary* is the faithful Preservatrix of Vertue and Safety, so that 'tis impossible for him to perish, who doth but diligently commit himself, and his Goods to her Care and Protection; as the common experience of every one shews. And lastly, the Heathen *Diana* had many Breasts, as being the Nurse of all living Creatures; but *Mary* is the second *Eve*, the Mother of all living, who gives the Milk of Grace and Consolation, to all that Worship her; which things are little less than Blasphemy; but I forbear to insist upon these Follies.

To conclude, whatever Cob-web distinctions may be invented (which Wise men see through, and Fools are confounded with) to Palliate their Image Worship, if the Eucharistical Bread be not turn'd into the Body of the Son of God, some of their own Writers acknowledge, nothing can defend the Worship of the Host, against the imputation of the most foolish, unaccountable Idolatry in the World, much worse than that of the Heathens; one of whom, and he no mean one neither, *Cicero de Nat. Deorum*, speaking of *Ceres*, by which Bread Corn was denoted, says, Do you think we are so senseless to believe

Cum fruges Cere-
rem, vi-
num Libe-
rum dici-
mus; ge-
nere nos
quidem u-
timur usi-
tato, sed
ecquem
tam amen-
tem esse
putas, qui
illud quo
that vescatur

that we eat to be God? A Sarcasme (would but the time, and Religion of the man admit) one would say was design'd on purpose for the Romish Church.

*deum cre-
das esse?
Lib. 3, de
Natura
Deor. Sec.
16. Edit.
Fol. Lond.
1681.*

Ver. 27-35 Secondly, As to the Arguments upon the strength of which both Religions have been receiv'd; Universality, and Antiquity; Diana whom all Asia, and the World Worshippeth, and whose Image fell down from Jupiter.

Touching the former of which, Universality, as it is observable, that were the matter of Fact true, as to both Churches, as 'tis certainly false, it would conclude nothing for either, since Error is many times more spreading than Truth; so is it likewise, that the Heathens pretensions to Universality are much better grounded, than the Romanists, it being well nigh literally true what Demetrius said of Diana, that all Asia, and the World Worship'd her. But for the Romish Church to call themselves the Catholick Church, when there are so many Churches besides themselves, is just such a piece of Nonsense, or rather contradiction, as to say the half is the whole; an Error which as it is of the greatest Magnitude, so has it been particularly deriv'd to them from Transubstantiation, or at least hugely strengthen'd by it, which assures us when once the Bread is Consecrated, every Crum is as large as the whole Loaf, every part being the whole Body of Christ, and the whole can be no more; and if this be true, by the same reasoning, why may not a handful of Christians be as numerous, and diffusive as the whole Christian Church.

Secondly, As to the Antiquity of Diana's Worship, 'tis prov'd by the Town-Clerk by this Argument, that her Image fell down from Jupiter, i. e. time out of mind; for we must know, that the Scene of all the Actions of the Heathen Gods, and Goddesses, were laid at a vast distance of time, so that there was nothing of yesterday in that

that Religion: as we see most of the Miracles of the Romish Church as such, are wisely laid in such Times, and Places, as no one can enquire into them. Now touching these Pretences to Antiquity, these Four things are observable,

1st, That the Heathen, and Romish Church do both pretend to them alike.

2^{dly}, That both their Pretences are Ill Grounded.

3^{dly}, That the Heathen Church bids fairer for it than the Romish.

4^{thly}, That both the one Church, and the other, do alike unjustly Charge their Adversaries with Novelty; the Heathens the Christians, the Papists the Protestants.

5^{thly}, That the very same Answer which the Primitive Christians return'd to the Heathens, when charg'd with Novelty, I say the very same Answer we Protestants return to the Romanists now. All which, do beyond measure shew the exact agreement betwixt the Heathen, and the Romish Religion. To insist on the latter only, which virtually comprehends the rest.

The Jews and Christians were by the Heathens call'd Up-starts, and Mushrooms, the growth of a single Night, and in consequent thereto, 'twas said their Religion was false. The Substance of the Christians Reply to which heavy Charge was, That tho' some Errors are ancients than some Truths, yet the first Truth, was ancients than the first Error. That God is the Fountain of Truth, and before all Error. That the first Religion in the World was that which Adam profess'd in Paradise; That Adam's Innocence was prior to his fall, upon which, God immediately Instituted the Christian Religion; *The Seed of the*

Woman

Woman shall break the Serpent's head; That the Heathen Religion, whose distinctive Character was Idolatry, and multiplicity of Gods (neither of which were heard of before the Fall) grew up by little, and little, after Mankind had departed from God; That tho' all men felt, yet some part of Mankind did Worship God in a purer, and more natural manner than another; That the whole of the Heathen Religion was but a Schismatical, Heretical Separation of a Wicked part of Mankind, from the purer and more uncorrupted Religion, which was profess'd by Godly *Seth*, and the Antediluvian Patriarchs which sprang from his Line; That as *Adam's* Religion before the Fall was the first pure natural, so, the Christian Religion was the first Instituted Religion in the World, in the design of God, as being virtually contain'd in that first Prophecy, *The Seed of the, &c.* which is not look'd upon as a different Religion from *Adam's*, inasmuch as Christianity is no other than a Wonderful Wife Means, or Dispensation of God's Providence, to bring Humane Nature back again from whence it fell.

And do not we now, *mutatis mutandis*, make the very same reply, when we are Recriminated in point of Novelty by the Romanists? *viz.* That the Religion we profess is the True Apostolick Religion, That we have added nothing new to it, That they are the Innovators, we having only cast off the Corruptions they super-induc'd; And that the Design of the Protestant Religion, is but to bring them back from whence they have departed. The Inference from all which is, That the Arguments, as well as Errors of both Churches, being the same in their Original Formation, one and the same Answer serves them both.

Thirdly, The Agreement is great, and very exact, as to the same Ends for the Promotion of which both Religions were contriv'd, and afterwards maintain'd. That is, *San-*

ye know that by this Craft we have our wealth, which now (by St. Paul's Preaching) is in danger to be set at naught. And certainly, if ever there were any exquisite Silver Smiths, with a Crafty Demetrius at the head of them, besides these mention'd in the Text, they are the Pope and Clergy of the Church of Rome; most of their Doctrines, and Practices consequent thereto, which are truly theirs, having no other tendency than to Enrich, and Aggrandise the Priest. To Enrich him; of which nature are such as these.

*Purgatory, that Inexhaustible Fund of Riches, with Indulgencies the Daughter of Purgatory, as Rich as the Mother; and their Prayers and Masses for the Dead. The Worship of Images and Relicks of Saints, with Pilgrimages undertaken to their Shrines, Counterfeit Miracles wrought at them, and huge Oblations made to the Tutelar Saints, Works of Supererogation, and Dispensations with Vows, Oaths, and Matrimonial Contracts. For all which they have the pretences of Universality and Antiquity, to blind the Vulgar; tho' all Ancient Authors are as profoundly silent touching them, as the Holy Scriptures are, which are undoubtedly the most Ancient Books in the World; whilst to the Romish Clergy, the true Stream that turns the Mill is, *Sirs ye know that by this Craft we have our wealth.* So that it was not ill said of a certain Pope, That *that Pope was a Fool that was poor, whilst he could hold a Pen in his hand.**

But before we dismiss this Argument, I cannot but observe to you, with what Elaborate Art the rest of the *Romish Doctrines* are contriv'd to support this one of *Purgatory*, and render it a Doctrine prodigiously Gainful to the Romish Church. For by their Doctrine of Attrition, Confession, and Sacerdotal Absolution; no man can miscarry in his Way to Heaven, that can but secure himself one single Sensible hour Before death. By their distinction of

of the Temporal punishment remaining, after the Eternal is remitted, they send the best as well as the worst, *i. e.* all to *Purgatory*, unless the *Virgin Mary*, and some few very Eminent Saints, and Martyrs. And by making the Flames of *Purgatory* as intollerable as the Flames of Hell, save in Duration, they make that Place too hot for any one to continue in it. So that the sum of all is this; They Damn none, neither do they Save any immediately (otherwise than has been said) but all Mankind passing through the Flames of *Purgatory*, pay their Tributes to the Romish Confessors, before they can be deliver'd thence.

Thus much for the Thriving Arts of the Church of *Rome*; but there are other Doctrines, and Practices, tending to Aggrandise the Priest's person, by fixing such a necessary dependance of the people on him, and subjection to him, in all they say, know, or do, as gives him a Despotick Power over their Consciences, which is the main point they design to gain by most, if not all of them; to Instance only in a very few.

The latention of the Priest, as to the validity of the Sacraments, which leaves them wholly at the Priest's mercy; locking up the Scriptures from their Laity, by which he Governs them in all they know; Praying in an Unknown Tongue, by which they are not permitted to think what they say; and Auricular Confession, by which he becomes Master of all they know, think, say, or do.

Fourthly, They exactly agree as to the Methods by which both have been propagated; Artifices of Imposture to prevail over the weak, and simple; Blood, and Cruelty, over the more understanding and resolute.

Artifices of Imposture. The only one mention'd in Ver. 35. this Chapter, is, That this Image of *Dianna*, fell down from *Jupiter*;

Jupiter, which was a Grand Imposture, this Image having been made, as other Images were, but being very old, or the Artificers that wrought it, to prevent discovery, being made out of the way, (as at some times they were,) the Priests perswaded the credulous Multitude that the Image fell down from Heaven.

Stidas in Poet.

Asperatus

And this was a frequent Practice, not only amongst the Greeks, those Architects of Fraud, but the Trojans, and Romans likewise. Thus the *Palladium*, or Image of *Pallas*, was Kept and Worship'd with great Veneration, first by the Trojans, afterward by the Romans, as believing it to have fall'n down from Heaven, and by them kept in the Temple of *Vesta*; where, if we have a Faith strong enough to believe them, the Woodden Goddess frequently shook her Spear, and rould her Eyes in her Head; which the Romanists have much out-done; the Virgin *Mary* not only moving her Eyes, but Weeping likewise upon Solemn Occasions. And thus the Roman *Ancile* or Buckler, is reported to have fall'n from Heaven, with a Voice, that whilst it was preserv'd the City of Rome should Flourish; which was therefore kept by the Priests with great Religion. But to give one Instance for all, *Numa Pompilius* the Roman Lawgiver, as to what appertain'd to the Worship of their Gods, and Goddesses, to gain the more credit to his Law, gave it confidently out, that he had receiv'd it from the Goddess *Ageria*, in personal Conversation he had with her.

And now, who can forbear observing that the Romanists have with great exactness written after this Copy? Many of whose Superstitious Doctrines, particularly *Purgatory* (which is taken out of *Plato*) have been obruded upon the people, from Voices, and Visions of Saints, and Angels in Heaven, of tormented Souls from *Purgatory*, Conferences with the Blessed Virgin, and Mi-

racles wrought by her ; so like Christian is to Heathen Rome, that 'tis difficult sometimes to distinguish one, from the other.

The agreement which hitherto has been manifested, has been made only at the cost of Mens Souls, and those, of their own Communion ; but not content with this, and since God in his Wonderful, and never often enough to be remembred Mercy to these Kingdoms, Infinitely exceeding the Mercies of this Day, has hinder'd them from destroying our Souls, they have been resolutely bent to destroy our Bodies, which brings us to the last Branch of this particular.

Secondly, Their agreement as to the Practices of Blood and Cruelty. A single Instance of which as to the Heathens, we have in this Chapter (and many in after Ages of it) the *Ephesians* having decreed St. Paul to be thrown to Wild Beasts to be devour'd by them, as is more than probable, nay, well nigh evident from some places of Scripture compar'd together, had we but time to insist on them. And to this it is he relates, when he tells us, he *faught with Beasts at Ephesus* ; i. e. was condemn'd to it, and had certainly done it, had not God wonderfully deliver'd him.

And this their Barbarous usage of St. Paul, who came in the Endearments of Love to shew them the way to Life, and Immortality, gives an occasion a while to Reflect on, and compare the Cruelties of the Romish Church with theirs, which they have been pleas'd to exercise us with, for no other Crime save that the same Doctrine which he publish'd to the *Ephesians*, we preach amongst them.

Which whilst we do, Good God what Numbers,
(Numbers which well nigh surpass every thing but
Thought

Thought and Figures) do we see of Souls under the Altar, that were slain for the Word of God, and for the Testimony which they held, Crying aloud, how long O Lord holy and true, dost thou not judge, and avenge our blood on them that dwell on the earth ! Blood spilt by Inquisitions, Croisadoes, Burnings, and Massacres ! Amongst which the Massacres of Paris, and Ireland, the horrid Gun-powder Treason, as black and hellish in the Contrivance, and design'd to be as bloody in the Execution as the rest, are yet reeking and fresh in our Memories.

So that if in other things, there has been found such an exact Harmony betwixt the Heathen, and the Romish Church, that they may in some sense rather be said to be the same, than to agree ; in this of Blood and Cruelty, it is to be fear'd the Romish Church will be found to have much surpass it. In proof of which, if all the Annals, and Records of Time were Cancel'd, all the Monuments of Papal Cruelty defac'd, save the Memory of this day, this single day were sufficient to convince all Mankind, that have not abjur'd their Sense, and Reason, how much the One has out-done the Other.

A Day, the sorrowful Relation of which, may be begun by several here whose Eyes are now intent upon me, in the same Doleful Strains, wherewith *Aeneas* is said to preface the sad Story of his Ruin'd Country.

*Quaquam animus meminisse horret, luctusq; refugit
Incipiam. — quæq; ipse miserrima vidi,
Et quorum pars magna fui. Quis talia fando
Myrmidonum, Dolopum-væ, aut duri miles Ulyssis,
Temperet à Lacrymis ? —*

A Day which shall appear in Bloody, and Frightful Characters in all Calendars of Time, a Day which nothing the World has yet seen, can equal, nothing that

is yet in the Womb of Time, we hope, shall go beyond, a Day which shall give Reputation to Jews, Heathens, and Turks, and the Religion they profess ; but fix a lasting Reproach upon the Son of God, the Meek, and the Holy *Jesus*, and his Peaceful Doctrine, amongst them who judge of Christian Principles, by Roman Practices ; and lastly, a Day which all Good Men of that Communion shall silently in secret lament for ever, all Bad Men deny it, whilst they only who have quite degenerated into Wolves, and Tygers, shall glory and triumph in it.

This is the Cruelty, which nothing that we know of either in Jewish, or Heathen Story (abating the Butchery of our Blessed Lord, with which 'twere impious to compare any thing, as being beyond compare) has yet equal'd ; but that which seems to bid fairest for it, is, the Murder of the Innocents by Bloody *Herod*, and the Ten Bloody Persecutions by the Roman Emperors. But how far both these have fall'n short of this Day, as to the Aggravating Circumstances of each, will appear.

In that *Herod's* Cruelty extended it self (as 'tis evident from the Design of that Massacre) to Males only, and those but of Two Years of Age, or under, and within the Confines only of a little Village, and the Territories of it, which could not but exceedingly lessen the Numbers, and abate the Horror of the Fact, whilst the Cruelty of this Day was confin'd within no bounds, but ravaging over a whole Spacious Kingdom, spar'd neither Age, nor Sex ; against which neither Piety, Innocence of Infants to invite Compassion, nor the Infirmary of Age to beg it, no nor the Strength of Valiant Men, gave the least Security, as being unarm'd, and asleep, but all were alike involv'd in the same miserable Ruine.

Again

Again, that which must be acknowledg'd to turn the Scale exceedingly in favour of *Herod*, was, that what he did was purely upon principles of State, to secure the Crown to himself, and the Succession of it to his Family. And truly no wonder such a petty precarious Prince as *Herod*, was jealous of his Crown, since the great Lords of the Universe, the Roman Emperors, were not free from Jealousie, that they who should Govern the World, were to come out of *Judea*, of which they had been admonish't by a Prophetick Oracle, *Ex Judea profecti rerum potirentur*, Recorded by *Tacitus*, *Suetonius*, and other Heathen Authors, which became matter to them of great Apprehension. Whilst we were Murder'd purely to shew us the way to Heaven, and to advance the Gospel of Jesus Christ; tho' he himself dy'd to save the Blood of this day from being spilt, *i. e.* to plant the Doctrine of Peace and Charity, but the *Romanists* have Defeated his Passion of that end.

Amongst the Heathen Cruelties, the greatest were undergone by Christians, in Ten Bloody Prosecutions, under the Roman Emperors, and are handed down to us in the Martyrologies of the Church; but even these as to many circumstances of aggravation, fell short of what this miserable Nation suffer'd.

For what the Primitive Christians suffer'd, was by force of an Establish'd Law of the Empire, which tho' unjust, yet they had a fair Tryal, and many times great and effectual Arts were us'd not only to save them upon their Tryals, but to hinder them likewise from being Try'd; as may appear by *Trajan's* Rescript to *Pliny*, in favour of them. But we suffer'd not only without, but against the force of all the Municipal Laws of the Land, which were in favour of us, and not only against them, but also against the Laws of Friendship, of Mutual Obligations, and Hospitality, which us'd to be so Sacred in this Nation.

The

The Primitive Christians had time given them to prepare for Death; had their Friends about them to minister Comfort to them, were Executed in the Face of the Sun, were permitted to call upon their God, and allow'd a decent Burial; whilst we sell Sacrifices to the insatiable rage of our profest Friends, in the dead silence of Night, had not time to prepare for Death, nor to cry to God for mercy, but were hurried before the Tribunal of another World, before we well knew we were leaving this, and our mangl'd Carcasses expos'd to the Birds of the Air, and the Beasts of the Field.

To conclude, what the Primitive Christians suffer'd, was from the profest Enemies of the Cross of Christ, not enlighten'd by the Gospel, but under strong, and inveterate prejudices against it; whilst our Blood was spilt by Christian Hands, and Offer'd up upon Christian Altars; and what carries the aggravation yet higher, that very Order of men, which beyond all other Christians, profess themselves to be of the Society of Jesus, were the contrivers of all these mischiefs; they Decreed us to Death, nay, were the Supervisors in many places, to put the Sentence in Execution.

To add the last finishing and master stroke to all which, all these Barbarities are laid upon the most Righteous, the meekest, the mildest, and best of Princes; a Prince who (abating the inseparable Infirmities of mankind) had no Crime beyond good Nature and Modest; a man who by Nature was so inclin'd to Forgive, and by his Enemies so us'd to it, that he had quite forgotten that Resentment, which is so inseparable from other Princes, and so necessary in all; one who was ever jealous of his own abilities, tho' wonderfully great; had no defect in Wisdom, but that he was willing to Learn, where he was able to Dictate. It is of this Prince, they say (tho'

with

with a far different intention from that of *Pilate's* John 19. ver. 5.
Behold the Man, that they might at once Murder his Reputation, and his Person. But it is the peculiar of the Romish Church, to attempt nothing but what is Great and Monstrous in its kind, horrid and affrightful, against Sense, against Reason, against Experience, and against Humanity.

But the highest Aggravation remains yet untouch'd; the Romish Church is not yet glutted, no not so much as satiated with Blood; but like the Grave and Barren Womb (those only Hieroglyphicks of it) cry Give, Give. The Babylonish Furnaces do yet rage, and we must never expect they will be permitted to go out, whilst the Host, the golden Image of the Pope, is every where Erected, and there be any Children of the Captivity found who refuse to bow down to it. And of such, we hope (if ever a sad occasion shall be offer'd) there will always be great numbers amongst us, who for *the Word of God*, and *the Testimony of a good Conscience*, will not only patiently, but chearfully suffer, whatever the rage and fury of our Enemies, shall think fit to expose us to, or lay us under.

And now we proceed to the Third and Last particular.

Thirdly. The wonderful force of a misguided, and ill-grounded Zeal, which usually is fiercer, and more impetuous than a true one: Of which much need not be said (were there time for it) since what has been already offer'd, is a full proof of it; and of which we have two more very plain ones in this Chapter, *viz.* *St. Paul* before his Conversion, compar'd with himself afterwards; and the Behaviour of *Demetrius*, with that of the Town-Clerk's. Of *St. Paul* before his Conversion, we have this, and a much

much larger account of the same Nature: That he ha-
 led Christian men and women to Prison, breathing out
 threatnings, and slaughter against them, consenting to
 their Death, and sometimes assisting at it. None of
 which we hear of him after his Conversion, when he
 had a better Cause and a well grounded Zeal; and I
 Judge no one will say St. Paul was a less zealous Chri-
 stian, than he had been a Jew. He with the rest of the
 Apostles could peaceably lay down their Lives in De-
 fence, and Proof of what they said; but they knew no-
 thing of taking away the Lives of other men, because
 they would not believe them. They told their Hearers,
 that Christ was a Heavenly-born Person, and they en-
 deavour'd to convince them by Reason, Scripture,
 (where it was proper,) and Miracles that they spake
 truth; but we never find them sharpening their Argu-
 ments, nor driving them in with Fire and Sword; no
 nor so much as crying out for two hours; *Great is Jesus*
of Nazareth, great is Jesus of Nazareth.

The same difference is most Remarkable in *Demetrius's*,
 and the Town-Clerk's conduct of themselves; the former
 of whom, had all the marks of an intemperate, ill-
 grounded Zeal; a false Worship to advance, and a righ-
 teous one to oppose, an evil intention to promote gain,
 and an unlawful means, a riotous Assembly; and the
 want of a lawful call, neither the Law of the Empire,
 nor of *Ephesus* (nor as I believe of any well Govern'd
 Common-wealth under Heaven) permitting Mechanicks
 to Assemble the Emperors Subjects at pleasure, and Ha-
 rangue to them about Religion.

Whilst on the other hand the Recorder, an honest
 judicious person, and a most Excellent Orator, who was
 more zealous for his Religion, and argued better for it
 than *Demetrius* had done, kept himself within the
 bounds of his lawful calling, was a Friend to St. Paul,
 say'd

say'd his Companions from being torn in pieces, and by a pithy concise, and most swasive Speech (than which I think there is not a better any where extant) appealing the multitude, did more real Service to the Empire, than all the Mechanicks of Ephesus, Silver-smiths and others put together; Evil being the result of weak minds, but Good the effect of strength.

And now my Christian Brethren (to draw near a period) what can better become us as Disciples of the Holy Jesus, *Who when he was reviled, reviled not again, who has taught us by precept, and example to bless them that curse us, and to love them that hate us, to do good to them who persecute us, and despitefully use us;* or as grateful Votaries to God, for the great Deliverance of this day; what can better become us as Loyal Subjects to a tender, and most magnanimous Prince, who has so generously expos'd his Person, to Rescue us from the Cruelty we lately suffer'd, or as grave Senators Assembled to consult the publick safety of the Nation, than by all means imaginable (except Persecution) to endeavour the Conversion of this miserable Nation? A Nation which after the endeavours of above Fourteen hundred years Preaching to make them Christians, Five hundred years to reduce them to Civility, and upwards of a Century of years, to bring them back to pure Christianity from whence they had departed, are at this day well nigh as Heathenish, as Barbarous, and as Popish as ever.

And this, with what is gone before, I thought fitter to lay before you, than a tedious History of the wonderful Discovery, the suddain breaking forth, and particular Cruelties of this Horrid Rebellion with the evident proofs of the whole; which in effect would be no more than to tell you the Sun shines; I could acquaint you with nothing, which you know not as well, most of you, much better than my self. the Cruelties of this day are recent in your Memories, your Wounds fresh, and bleeding, and all proofs of these matters as to Protestants are needless, and to Papists who deny them, none are sufficient.

Since therefore the profound Wisdom of his Majesty, in Conjunction with that of both Houses, has already made such large, and noble Steps, towards that Great and Glorious End, the Conversion of this poor Nation: Give me leave therefore, Most Noble Lords, to follow tho' with trembling Steps, the great and good Example you have set me, and in all Humility to lay before you some few Expedients tending thereto; not to make you wiser, but to Re-mind you of your own Power, and Intellectual abilities for so great an undertaking. Amongst which 'tis humbly offer'd to be determin'd by your Wisdom.

First, Whether to Increase the number of the Protestant Clergy, and to Decrease the Popish, or at least to prevent a superfluetation of them for the time to come, may not mainly conduce to this end. This in a great measure has receiv'd the Sanction of your Wisdom already, in Excluding the Regular Clergy from this Kingdom, and it must be left to you to follow the Blow, and to finish what you have begun. For otherwise, since the Regular Clergy have ever been hated by the Secular, it is to be fear'd, that the absence of the former, will invite the latter, who not being altogether of so Male an Influence as the other, they will supply the Defect, by doubling their numbers; and so the Superfluetation will be more dangerous, than the Original Birth. The Clergy are *Mortal*, but become *Immortal* by Succession; and if no care be taken as they dye, to supply their places, by persons approv'd on by the State, nor to limit their numbers, but both these main points, be left to be determin'd at their Election; they may if they please become Infinite, as well as *Mortal*, and as mischievous as they will.

The Romish Clergy, what by reason of the active Malignity of their Principles to do mischief, and their Numbers, have acquir'd in most Countries a sort of Artificial Ubiquity; and since our Religion will not permit our Clergy to equal them in their Principles to do hurt, we ought to be much superior to them, in our Numbers to do good.

Nor can it be said, this were to hinder them from answering

swering the Spiritual necessities of their Church; since considering the little, or no pains they take with their people, half the Romish Clergy of this Kingdom, is sufficient to perform the Cure of it. So that by decreasing their numbers, we hinder them not from performing their Cures, but only from doing mischief, which certainly ought to be no part of their Spiritual Cure.

That is, when any desperate design has been a brooding, we hinder them from hatching it; when any secret Rebellion has been contriv'd, we hinder them from setting fire to every corner of the Kingdom at once. In which practices how Successful they have been of late, how little the Authority of an Unfortunate Prince did signifye to restrain them, in such matters as he was willing, and it was their Interest they should be restrain'd; what Dispotick Power they had over their People, what Incendiaries they were not only in their Oratories, or place of publick Worship, not only in great Towns, smaller Villages, and private Houses, but in the Camp, at the head of Armed men, and in a word how the whole affair was contriv'd, manag'd, and in a manner Executed by their Heads and Hands, our own late bleeding Experience, to well nigh the utter Ruine of this Nation, has inform'd us.

Secondly, To reduce from time, to time, as much as may be, the Irish Nation into Towns and Villages. If this point be not secur'd, 'tis to be fear'd all other means whatever, will tend but little, and operate very slowly towards their Reformation. 'Tis manifest to a considering person, that most of their Barbarous Usages and Customs, their Depredations and Outrages, their profound Ignorance, gross Superstition, and foul Idolatry, are all owing if not as to their Original, yet as to their long continuance amongst them, to their wild savage way of Living in single Cottages, and dismal Unhabitable places, at great distances one from another.

And no wonder it is so, since this is an unnatural State, Nature inviting to Connigation, and Sociery: And what can be expected from a Nation who have spent so many

many Ages in an Unnatural State, but that they should be guilty of Unnatural Crimes.

And this, in a great measure, may be brought about, by Encouraging Agriculture, and Discouraging every thing, that discourages it. Of what infinite Advantage to the State in point of Riches, and Civil Ennoblement this would be, how much it would tend to the Improvement of a Country, at this day as little improv'd, and as capable of it, as most in Europe, I shall be silent; not desiring to thrust my Sickle into another Man's Harvest, but to keep my self within the bounds of Conversion and Reformation.

Thirdly, To Erect Schools, and to Oblige the Natives thus reduc'd into Colonies, under heavy Mulcts to send their Children to learn to Read, and be otherways instructed at them, at the Publick Charge where it is necessary. I say thus Reduc'd, for otherwise the greatest Care in Erection of Schools, and filling them with Able Industrious Masters, will avail little; inasmuch as without this, the Natives can neither be instructed if they would, neither would they if they could. For what do the Labours of the most Industrious, Conscientious Minister, or Schoolmaster signify towards the Conversion of the Natives, if his Parishioners live several miles from the Church, or several miles from one another: Or if being reduc'd into Colonies, he have all or most of his people together in a heap, they be not compell'd by severity of Law, to send their Children to be instructed by him.

There was a Design set on foot many Years agoe, and lately renew'd, by persons Eminent to the highest degree for Piety and Learning, now with God, of instructing the Irish Nation by Preaching to them in their own Tongue, and the Design was so far advanc'd, as to cause the Testament, with the Common Prayer Book to be Translated in to it. But certainly this Expedient is as little fitted to promote the Conversion of the Irish, as the Story of the Design is highly laudable; for it will not only not answer the end, but, as it is to be fear'd, produce an effect quite contrary

ry to it, and be a means of continuing them in their obstinacy.

1st. To furnish the Nation with Irish Testaments, as in some measure it has lately been, will not answer the end, because there are not perhaps five hundred persons in the whole Kingdom who can read, and write the Irish Tongue, nor is it fit they should be taught.

2^{dly}. If they could, their Religion will not permit them to read the Bible, and the same Authority which hinders them now from reading it in the English Tongue they understand, will certainly hinder them from reading it in the Irish.

Again, 2^{dly}. It is to be fear'd it will produce the quite contrary effect.

First, For supposing in favour of this Pious Design, that the Natives were willing to learn to read the Irish Tongue, and that their Spiritual Guides would permit them to read the Scriptures in it, both which are very unreasonable; this would cause a Corrupt Translation of the Scripture, to be made in it, which would be of more evil consequence, than if they had none.

And this I think cannot be questioned by any who know any thing of the Corrupt Principles, and Practices of the Romish Church, in relation to Translations of the Bible. A most notorious Instance of which, we have lately had from this very Pulpit, when the ~~Church of Rome~~ the Abomination of Desolation (I mean the Worship of the Host) was seen standing in this very place, where a Romish Priest in the presence of the late King before whom he Preach'd, and to whom he was Confessor, and of a numerous Auditory of Great Persons, taking for his Text these Words, *But now God commands all men every where to repent, because he hath appointed a day in which he will judge the World*, had the Confidence to read them thus, and likewise to Print them so, before his Sermon; "But now God commands all men every where to repent, and to do penance, because he hath, &c. And this to no other end, than to Countenance the Doctrine of Sacramental Penance."

Secondly,

Secondly, Such a Translation by encouraging two Tongues in the same Kingdom, will retard the Conversion of the Natives. It is readily granted that to unite us in Religion, is a good Expedient to unite us in Speech; but then this must be done by uniting them to us, not us to them, by setting up one Tongue, not encouraging two. And this is the method our wise Law-givers have govern'd themselves by, in endeavouring to make the Natives in all things conformable to our Customs and Usages, and forsake their own.

Fourthly, To prohibit the Importation of such Books, as do manifestly tend to nothing but Superstition, and Idolatry. Of such, to mention but one, *The Lives of Saints*, a Book which is the very Gospel of the Irish Nation, and Calculated for the Meridian of their Superstition and Idolatry; a Book which is of far greater Authority amongst them than the Bible, which in comparison to it, is but as a Legend with them, and upon these accounts may reasonably be presum'd, to have done more mischief, than any other Book whatever, unless that of the Mass.

This is the Noblest end we can propose to our selves, the most acceptable to God, to our selves the most advantageous; which if by your Zeal for God's Glory, and Wisdom in compassing things Great, and Difficult, we shall obtain, we shall make our selves, and our Enemies happy; but if we heartily endeavour it only, God will bless us, and we shall Intitle our selves to the Divine Protection; and when ever these Bloody Spirits shall be again Conjur'd up, and let loose upon us, as (unless by Gods Blessing upon your Pious Endeavours, the Nation be Converted to the Protestant Faith) we must expect, then every day shall be to them as this Day, or worse; for tho ye Associate your selves O ye people, ye shall be broken in pieces; give ear all ye of far Countries: Gird your selves, and ye shall be broken in pieces: Gird
 Na. 8. your selves, and ye shall be broken in pieces: Take counsel together: and it shall come to naught; speak the word, and it shall not stand. For God is with us.

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